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to love and serve. Mock followers of the Oriental Messiah, we are in reality worshipers of a rapacious and bloody god of force, to whom our chaplains pray before their regiments enter battle.

OTHER PEOPLE'S RIGHTS.

I speak of Christianity because the belief that this earth was created for all the children of men, and not for a favored few, is an embodiment of the teachings of Jesus and the foundation stone of our single tax reform. To advocate race exclusion is to discredit our own sacred principle. Conceding, for argument's sake, that discomfort and privation might for a time result from an American application of the Golden Rule, how about the gain and benefit to the foreigners whom we shelter? When and where in the discussion of immigration do we hear from exclusionists one word of concern for these hated people or a word of rejoicing in their improved well-being?

So far from considering the immigrant's gain an offset to our possible loss, all arguments for their prohibition are baldly selfish. The welfare of the poorest Chinaman, whether in San Francisco or in Canton, is, in a Christian and humane point of view, deserving of equal consideration with that of the proudest Anglo-Saxon that exists. As Wendell Phillips said in his memorable address on Harper's Ferry, "I am talking of that absolute essence of things which lives in the sight of the Eternal and the Infinite; not as men judge it in the rotten morals of the nineteenth century, among a herd of states that calls itself an empire, because it raises cotton and sells slaves."

FEDERAL EXCLUSION THE PRELUDE TO IMPERIALISM.

It is a satisfaction that there is no dissension among single taxers on the question of imperialism. They are united in opposition to this undemocratic conquest and murder of weaker races. But the exercise of Federal power to stop immigration was clearly a link in the chain of imperial aggrandizement. In 1893 David Dudley Field saw the dangerous tendency and sounded the alarm. These are his prophetic words: "In our own history we see unmistakable proofs of a strong flood tide settling in towards federal sovereignty. To go no further than the Chinese deportation act of the last session, enacted and upheld on the plea of federal sovereignty, it needs no prophet to foretell that, if the foundation of that enactment be not dashed in pieces, the incoming century will see this nation either broken into fragments or converted into a consolidated republic, another name for despotism, which would be but a prelude to anarchy, and that but a prelude to an empire, and that but another name for an emperor and military dominion."

THE ETHICAL VERDICT.

It is a comfort, when public opinion is overwhelmingly in favor of racial injustice, to turn to the testimony of unselfish men.

In 1879, less than three months before his death, William Lloyd Garrison thus wrote to James G. Blaine: "Against this hateful spirit of caste I have earnestly protested for the last fifty years, wherever it has developed itself, especially in the case of another class, for many generations still more contemned, degraded and oppressed; and the time has fully come to deal with it as

an offense to God, and a curse to the world wherever it seeks to bear sway. The Chinese are our fellowmen, and are entitled to every consideration that our common humanity may justly claim."

In 1892 Phillips Brooks wrote: "The legislation on the Chinese Restriction Act is most humiliating, and demands the indignation and remonstrance of every citizen who cares for justice and his country and humanity. Surely all good men must desire its repeal."

In 1882 James Freeman Clark declared that "The whole spirit of this crusade is opposed to the spirit of humanity," and after describing the Chinese, asked, "Are we then ready to exclude such a people as this?" adding, "Lowell in his Commemoration Ode makes our country say that she has 'room about her hearth for all mankind.' Shall we who profess to be in advance of other nations go back to a poor mediæval system of exclusion? . . . The politician calls this sentimentalism; but the true statesman knows that such sentiments of justice, brotherhood and honor are the foundation rocks which support the republic. Let these be taken away to satisfy the cry of partisans, and all that is strong and good in the nation goes down into ruin."

Senator Hoar also bore this testimony: "These measures not only violate our treaty engagements with a friendly nation, but they violate the principles upon which the American republic rests, striking not at crime or even pauperism, but striking at human beings because of their race, and at laboring men because they are laborers."

The Powers and the Missionaries.

BY MARY S. ROBINSON.

In view of the deplorable transforming of missionaries into soldiers during the late and not yet concluded warfare between the Chinese and the Occidentals; in view of the widespread hatred now manifest, evoked by the policy of the European powers toward peoples and governments weaker than their own; in view, also, of the abduction of Miss Stone and of the likelihood of a repetition of such abduction in the future,—it seems to many that the time has come—nay, that it came long ago—for the representatives of the foreign missionary societies to protest against a secular policy diametrically opposed to the teaching for which those societies stand: a policy which has compromised foreign missions and missionaries in the estimation of the civilized world. The chief obstacle to the diffusion of the Christian teaching in non-Christian countries to-day proceeds not from the people of those countries, but from European thrones and cabinets and arsenals. The European sovereign, with his lieutenants, is the exponent of the war power, the feeder of land hunger, the procurer for the greed of domination. The first provocation leading up to the late outbreak in China was the Opium War of 1839, the initial of a series of compulsions, appropriations, creations of "spheres of influence," and of other outrages innumerable, such as no people worthy of the name ought to endure for one hour. That outbreak was the occasion for the collision of the theoretical Christian and the secular un-Christian policies. In the collision the theoretical Christian suc-

cumbed, and so was made a disgraceful, humiliating page in the history of Christian missions and in the history of the powers.

The spectacle of the South African War, the cruelties continually inflicted on the natives of the Congo Free State by the Belgian functionaries, the like cruelties inflicted by the German functionaries of German Africa, the extinction in process of the Hovahs by the French functionaries in Madagascar, and eminently the policy of the powers in China, — what more formidable obstacles than these to the diffusion of Christianity can be conceived? A Romanist of the present may well smile at certain Protestant assumptions of superior morality. "You affect to scorn our martial prince-bishops of the mediæval era," such an one may say. "You pour contempt on the sword-bearers, the Knights Templars who conquered Lithuania, Livonia and other lands. You condemn the forced baptisms ordered by Charlemagne. Well, how much more advanced over these are Protestant Britain and Protestant America, whose high civil and military officials — church members to a man — make war on inoffensive non-Christians, doom whole races to extinction and clear a pathway for your missionaries with the sword and the bullet? How much better than we are Britain and Boer, each with his Bible to back his fratricide? How much better is the American general, forcing liberty and civilization on the Filipino with the bayonet and the shotgun?"

If ever there was an urgent moment for a protest and petition of all Christians, more especially of the representatives of the foreign missionary societies, against the general conduct of the powers toward races non-Christian and relatively weak, this is the moment. Everywhere outside of Western Christendom aversion to, hatred of, that conduct are manifest; and in every Christian country the advanced humanitarian mind is expressing itself against the motives underlying the conduct — war, greed of territory and of dominion, international antipathy. Why, then, should the functionaries we refer to be the last to fall in with the new order? Come to the rescue of your non-Christian fellows and of yourselves, oh ye secretaries and directors of foreign missions! Come speedily or see your cause obscured, yourselves humiliated for many a year of the future!

Petition to Congress.

The following petition is being extensively circulated and signed throughout the United States. Those who wish to do so can copy it, sign it with their address, get others to do so, and then send it to Charles D. Pierce, 136 Liberty Street, New York. It is expected that the petition will have over two million signatures when it is presented to Congress:

To the Congress of the United States:—

Whereas, the subject of the universal peace conference assembled at The Hague, Netherlands, in 1899, was to promote the maintenance of general peace and the establishment of friendly offices and mediation among the nations of the world;

And whereas, in the opinion of the subscribers, the present condition of affairs in the South African Republic and the Orange Free State calls for a similar expression and offer of "friendly offices and mediation" of our people through their government;

And whereas, the United States, ever since the adoption of the Declaration of Independence, has been the sympathetic friend of oppressed nations throughout the world, having freely displayed its sympathy for France in the days of the first Republic, for Greece in her struggle for independence, for Hungary, for Poland, for Mexico, for the South American Republics, for Armenia and for Cuba, and has repeatedly expressed such sympathy through resolutions passed by the Congress of the United States, and there is no intention, on the part of the subscribers, to suggest any action by the Congress that could be construed as, internationally, of an unfriendly character, or as going beyond the limits heretofore observed in former resolutions:

Now, therefore, the undersigned, citizens of the State of residing in the Congressional district thereof, hereby request their representative in Congress and the Senators from their State, in Congress assembled, to advocate and sustain by their votes the passage in Congress of the following resolution, or a resolution of like import, to wit:

Resolved, by the Senate and the House of Representatives of the United States of America, in Congress assembled, that the people of the United States feel a strong sympathy with the people of the South African Republic and the Orange Free State; that they are pained by the report of present sufferings of this Christian people, and they unite in the hope that this declaration, which they feel it their duty to make, will be favorably considered by the government of Great Britain in a settlement of their unfortunate differences.

Section 2. And be it further resolved, That it shall be the duty of the President of the United States to communicate this resolution to the government of Great Britain.

Members of the Permanent International Court of Arbitration.

AUSTRIA-HUNGARY. — His Excellency Count Frédéric Schönborn, Doctor of Laws, President of the Imperial Court of Justice, former Minister of Justice, Member of the House of Lords of the Austrian Parliament, etc.; His Excellency M. D. De Szilagyi, former Minister of Justice, Member of the Chamber of Deputies of the Hungarian Parliament, etc.; Count Albert Apponyi, Member of the Chamber of Magnates and of the Chamber of Deputies of the Hungarian Parliament, etc. M. Henri Lammasch, Doctor of Laws, Member of the House of Lords of the Austrian Parliament, etc.

BELGIUM. — His Excellency M. Beernaert, Minister, Member of the Chamber of Representatives, etc.; His Excellency Baron Lambert, Minister, Envoy Extraordinary and Minister Plenipotentiary, Secretary-General of the Ministry of Foreign Affairs; Chevalier